THE LIBERATOR

"COMRADES, LET US ALL UNITE."

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Arguments

For and Against Anarchy

The Old Cry, "If You Don't Like Our Institutions, Why Don't You Go Off And Live By Yourself."

The opposition to a new principle comes from two sources, namely: wilful misrepresentation, and inability to understand; frequently both are in one opponent.

In a recent number of a capitalist paper is an article intended to show that the socialists are a lazy, ignorant, unprincipled class, clamoring for the wealth of the rich, and that the rich get rich by tireless, honest, and wise industry. It wholly ignores the fact that the manner of getting rich has no weight in the matter. Personal property, slavery, and piracy are only three degrees of one iniquity. Let us begin with the worst, and examine them:

About two thousand years ago, when piracy was respectable, a philosopher arose and said, "Gentlemen, we can live without piracy." "How?" answered the great multitude. "By mutual industry," answered the philosopher. They replied that piracy was older than history; that they had always had it, therefore that proved conclusively that they always would; and that those people who opposed the pirates were only trying to take away their booty, and thus make the pirates get a living of them. They told how the honest, intelligent pirate got his living by being ever watchful, diligent and brave to take every advantage of the weak points of his fellow men. Therefore he earned all he got. But if a man was a coward, or was slothful and lazy, or hadn't much intelligence, of course some other pirate more enterprising took his booty from him. That, they said, was right, because prosperity was the reward of industry. Answer them that the pirate's industry, honesty, courage or intelligence is no defense for piracy, and they would have looked at you with wild-eyed wonder, and inquired what then did make a good pirate? Answer them that good pirates and bad pirates are out of the question. The question is: "Is piracy right? Can we not abolish all piracy on earth, and the world live better and happier without it? The question is piracy or no piracy? We care nothing whether a pirate is industrious or lazy. In fact your best pirate is the worst. We don't believe in any piracy whatever." They would answer with only an idiotic stare, or its equivolent in words something like this: "If it wasn't for the ready, watchful piracy of all his neighbors, a man would have no stimulant to produce!" In other words, "If a man don't feel that some one is always ready to steel his potatoes, he will never raise any." Answer them that with piracy abolished hunger will induce him to raise potatoes as before, and save his time watching pirates, and they would answer: "No, it wouldn't, because there would be nobody watching and he would then steel his potatoes." The logic was handed down.

The world, having got rid of piracy, then attacked the next lower evil which was slavery; the same as piracy in spirit, but less brutal. This too, like piracy, also argued that as it had always existed it always must.

When the cry was raised against slavery, the slaveholders answered in this way: "If you don't like slavery why don't you go off by yourself and set up your free institutions and live under them? You think because you have got no slaves you have a right to come and take ours, do you? Didn't we get our slaves by careful business enterprise? If you want our slaves come and buy them; you have no right to come and rob us." They seemed to think this answered all arguments against slavery. Tell them that good slaveholders and bad slaveholders were both out of the argument and they would immediately say: "What kind of a slaveholder do you want, then?"

Tell them you dont want any, and they will answer that "you are striving to reduce the whole human race to a level of the lowest slave."

C. S.

"The Man with the Hoe"

By EDWIN MARKHAM.

Written after seeing Millet's world-famous painting.

Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunded, a brother to the ox?
Who loosened and let down his brutal jaw?
Whose was the hand that slanted back his brow?
Whose breath blew out the light within his brain?

Is this the thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of Eternity?
Is this a dream He dreamed who shaped the suns
And pillared the blue firmament with light?
Down all the stretch of Hell to its last gulf
There is no shape more terrible than this—
More tongued with censure of the world's blind greed—
More tilled with signs and portents for the soul—
More fraught with menace to the universe.

What gulfs between him and the seraphim!
Slave of the wheel of labor, what to him
Are Plato and the swing of Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?
Through this dread shape the suffering ages look;
Time's tragedy is in that aching stoop;
Through this dread shap humanity betrayed,
Plundered, profaned and disinherited,
Cries protest to the judges of the world,
A protest that is also prophesy.

O masters, lords and rulers in all lands,
Is this the handiwork you give to God,
This monstrous think distorted and soul quenched?
How will you ever straighten up this shape;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Touch it again with immortality;
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes?

O masters, lords and rulers in all lands,
How will the future reckon with this man?
How answer his brute question in that hour
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings—
When those who shaped him to the thing he is—
When this dumb terror shall reply to God,
After the silence of the centuries?

Every Day Reflections.

Wealthy people pay their ministers to teach the robbed toilers, that there is promised compensation after death by "divine providence." The people propose to stop the confidence game by compelling distribution to the great number right here in this world.

They live to no purpose who live without an object in life— — — — Let us aim high in life; we will fall far below the standard of exellence anyway.

"Suffer little children to come unto me for of such are the kingdom of heaven."
JESUS.

"Suffer your little children to come unto me for of such are the assets of my factory."
CHURCH DEACON.

AMERICANS AROUSE YOURSELVES

40 Years Ago You Drew Your Sword to Save the Black Slave.

WHAT WILL YOU DO NOW?

It has not been so many years ago since it was an accepted fact that this was a middle-class Republic. Hence it was immune against those upheavals that have in times past disturbed the equinity of the "better classes" of Europe. If there are any such persons at the present time hugging these delusions we would be pleased to have them peruse the following extracts, taken from an interview with James R. Keene, of Wall street fame. He says:

"It might be possible, though not probable, for a trust to be so conducted as to reduce the cost price of its output to the consumer without any reactionary ills, for the simple reason that a combination is able, in innumerable ways, to economize in the cost of production. But at present our large corporations are so enormously capitalized that every nerve of their respective managements is strained to pay an adequate dividend on their respective capitalizations.

"And another bad feature of our enormous industrial corporations is the deplorable tendency to destroy, or vitiate, our mercantile independence as individuals. It is my firm conviction that the day is coming when the individual small merchant will cease to exist. In his place will be millions of persons working for wages and salaries, whereas yesterday and to-day they were and are proprietors. In other words, I believe the time is coming when practically all mercantile and industrial affairs will be conducted by corporations."

Now, Americans, what are you going to do about this evil wave that is rushing in upon you and yours like an inundating flood? Are you going to stand still until it carries you off into the ocean of wage-slavery? Are there not enough there already struggling for a wretched existence?

Oh, I think I hear you say, "Why, I am going to use the ballot, the freeman's weapon, and elect good men to office, who will sieze these boa constrictor-like trusts and control them. Are we not free-born American citizens?"

Oh, are you though? Not too much assurance, please. Let us see what Alton B. Parker has to say. When asked to comment on the admission of George W. Perkins, vice-president of the New York Life, that Mr. McCall had contributed $50,000 of the funds of the company to the Republican campaign fund last year, Mr. Parker said:

"Yes, I believe I ought to say, now that there is no political excitement to distract the public attention, that the president of the New York Life was not the only such contributor. The officers of other great life insurance companies, such as the Equitable and the Mutual, also contributed from the policy-holders' funds for campaign purposes last year.

"What has been proved in the case of the New York Life undoubtedly would be proved in the other cases. * * * Were there an investigation of railroad, manufacturing and other corporations, it would be found that these life insurance officers were not the only corporation officers who put their hands into the treasury and took out moneys belonging to widows and orphans to help secure a partisan triumph.

"That their acts were unlawful and their purposes corrupt goes without saying. Such men desire the triumph of that party which will better serve their personal financial interests and will—for contributions, past, present and future—continue to protect those interests by lenient legislation and by pretense at execution of law which shall be tenderly blind to all their offenses. That party they espouse in the boardroom, and contribute to it of the moneys they hold in trust, and, occasionally, a little of their own.

"The underlying principles which divide the great mass of the people into parties have no effect upon such men. Their one inquiry is, Will the party organization in its hour of triumph remember our generosity and respond to our demands? Of course, the organization does remember, for it expects a similar contribution next time.

"The officers responsible for these raids upon the treasuries of corporations have received their reward in unfettered management of life insurance corporations; in unembarrassed raids upon the public through trusts—condemned by both common and statute law; in refusal to punish criminally the officers of railroad and other corporations violating the laws, and in statutory permission to manufacturing corporations to levy tribute on the people.

"There can be no hope of checking the unlawful aggressions of officers of great corporations so long as they may thus form a quasi-partnership with the organization for the dominant political party. For, in the hour when the administration official seeks to punish the offender he is reminded by the head of the organization of the magnitude of the contributions of the corporation.

"There is, however, something worse, if possible, than the escape of such offenders from justice. It is the gradual demoralization of voters and the dulling of the public conscience caused by the efforts to make these vast sums of money procure the ballots they were intended to procure, corruptly and otherwise."

Reader, have you read the above carefully? Yes? Then we ask you again, What are you going to do about it? Forty years ago a wail came up from the Sunny South that 4,000,000 black slaves were held in bondage. The eloquent Wendel Phillips, William Lloyd Garrison and many others depicted the auction block, the wail of innocent childhood, the anguish of womanhood who were compelled to do their master's bidding. It is not quite so bad in the North to-day, it is true, but how many of the wage class, as a class, are there who can avoid obeying the commands of the master (employing) class, as a class? Not many are there? Then are you not slaves to the money power as much as were the black slaves to the Southern slave holders? Then we ask you again, What are you going to do about it? You had the ballot then. Could you have voted away black slavery? You know you could not because the slave holders would not hear to such a thing for the same reason you can't vote yourselves out of wage-slavery. The trusts will not allow you to vote them out of power because they are the power, as is shown by the interview given above.

Forty years ago you drew your sword and severed the chains that clanked around 4,000,000 black forms. Just the other day a remnant of that army who rushed to the front when the immortal Lincoln said "America cannot be half free and half slave" paraded in Denver. How many of the descendants of those old scar-worn soldiers are there to-day hopeless factory slaves with masters over them as heartless as ever were the Southern slave holder with not even the money interest in them that he had? All that the master class care for is to rush their "hands" through the factory grist, get all there is of strength and vitality out of them to pay interest on their watered stock, and when they are practically exhausted, then turn them over to the tender mercies of their police, to be "run in" as vagrants.

This is the fate which awaits many of the middle class and the wage-class. What are you going to do about it? Are you going to serve notice on these thieves, and highway robbers, sitting in high places of "honor" and "trust," that by the eternal god of justice, and by the manhood in you, that you will not, in this land of plenty, allow your children to become the mere hirelings and dependents upon the sweet will of their children?

Remind them, that the sword still hangs upon the wall and the heart still beats within the man, and that that sword will be unsheathed again, if necessary, in defence of your rights. Give them to understand that you will not stand patiently by and see your hard earnings squandered by a luxuriating class of idlers. If the American manhood will arouse itself and speak to those fellows in plain language, not to be misunderstood, they can save themselves, their country and their children from the fate of poverty which awaits them. Will you do it?

L. E. P.

INCENTIVE TO LABOR WHEN INDUSTRIAL CONDITIONS ARE CHANGED.

Most people can conceive of no change in society that would leave incentive to work.

They seem to think that if we once had all the means of life in our possession to be operated for the common good, that we would stop learning, stop invention; would cease to care for art and refinment; would have no further use for the the telegraph, telephone, the steam engine or the loom or plow, that we would no longer want fine clothing, beautiful homes or well-fed children.

In fact, they seem to reason that if the people produced everything for themselves only, and had no bosses to watch over and drive them and live off their labor, that they would stand stark still and allow themselves and all tnings around them to go to ruin!

Most people, apparently intelligent, will inquire in wide-eyed astonishment: "Why, who is going to the work, if everybody has plenty?"

They overlook the fact that each partner in a corporotion or business enterprise will work just as hard and take just as much interest as if he owned it all himself. Why will not the same principle operate and the same motive prevail, after the corporation has been extended to ihclude all the people?

Every man and woman will work just as earnestly when they have an interest in the project as they do when working for a boss. Do we not witness this fact every day of our lives? It seems that people reason with their heels in the air when they talk about economic changes.

We have nothing to gain by the present rotten system; let us change it, if only for the sake of change. Change is Nature's best and most inexplorable law.

L. E. P.

Census Report

Have You Benefitted Any By Your Struggles with Your Employer?

READ AND SEE.

The laboring man often says "Well, "I am getting big wages, I don't think I ought to kick." But the capitalist has the little "joker" up his sleeve that he pulls out, here it is.

COST OF FOOD RISES FASTER THAN WAGES

Statistics of Labor Bureau Show Slight Loss to Consumer in a Year.

RESULT OF WIDE INQUIRY

Pay is Higher, But Necessaries of Life Tend to Soar.

[THE RECORD HERALD]

WASHINGTON, Sept. 11.—You are working under shorter hours, you are getting slightly more pay, you are paying more for your necessaries of life, and in a general way you are a trifle behind your condition of a year ago. You are not very much behind, but still you are behind, and the general upward tendency of the cost of living is more rapid than the general tendency of wage increase.

This is the conclusion drawn by the United States Bureau of labor from the reports of the several thousand experts that have been employed in collecting the statisitics of wages and food in the United States.

SUMMARY OF THE FINDINGS.

These reports of the bureau of labor have been regarded as reliable since the introduction of the methods of Carroll D. Wright. They may be summarized as follows:

"In 1904, as compared with the average for the ten years from 1890 to 1899, 25.7 per cent more persons were employed; hours of labor per week had been reduced 4.1 per cent, wages per hour had increased 17 per cent, weekly earnings per employe had increased 12.2 per cent, weekly earnings of all persons employed had increased 11 per cent, retail prices of food had increased 11.7 per cent, the wages of one hour would purchase 4.7 per cent more food and the earnings of a week would purchase 0.4 per cent more food.

"In 1904, as compared with 1903, the total number of employes decreased .6 per cen, the hours of labor decreased .7 per cent; wages per hour increased .6 per cent; weekly earnings per employe decreased .1 per cent. The total weekly earnings of all employes decreased .8 per cent; retail prices of food increased 1.3 per cent; the wages of one hour would purchase .4 per cent less food and the earnings per employe in a week would purchase 1.4 per cent less food."

POTATOES AT HIGH PRICE.

In speaking of the high price of food the report says that the estimated yield of Irish potatoes in the United States was 247,127,880 bushels in 1903, against 332,850,300 in 1904, but that the increased production did not prevent an increased price. In many localities the price was practically double the price of 1903.

The articles that marked the greatest difference in price between 1903 and 1904 are flour and lard. The average price of flour in 1904 was 18.44 per cent higher than the average price in 1903. The average price of lard in 1904 was 7.30 per cent lower than the average in 1903.

Of the thirty articles included in the compilation made by the bureau of labor, fifteen show an advance and fifteen a decline. But it should be supposed that the fifteen articles showing a decline offset the fifteen articles that show an advance because those articles that have advanced in price more largely enter in consumption.

FOOD COST IS COMPARED.

The bureau of laber in making its statistics has taken a basis of relative prices in order to make its comparison, as follows:

	Price in 1890	Price in 1904
Beans	105.0	116.8
Beef roast and stew	98.6	112.8
Beef steaks	99.1	113.4
Salt beef	99.6	108.3
Wheat bread	99.7	103.9

(Continued on 3rd page.)

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A WEEKLY DEVOTED TO REVOLUTIONARY PROPAGANDA ALONG LINES OF ANARCHISTIC THOUGHT

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Personalities will be rigidly excluded; we are working for the good of humanity at large.

Farmers Awakening.

Last week the Liberator had this to say editorially:

"Let the wage class once make it clear to the farming class that they want to exchange the products of the factory for that of the farm without the cut-throat middleman and when the farming class understand this and act concertedly with the wage class no power on earth can hinder its accomplishment. The work of today is education, education along industrial lines away from the ballot, which is a huge delusion."

We are pleased to see by the capitalistic press that the above policy is beginning to receive attention from farmers. We take the following from the daily press:

"Reports were brought to Chicago to-day that a movement for an organization of farmers in close alliance with trades unions and for the purpose of controlling prices of agricultural products is sweeping through the country. It is said the cry for a combination between the tillers of the soil and the working classes of great cities, aiming to eliminate the great profit to the commission men and speculators and railroads, that are reputed to wax fat in the transfer of grain, vegetables and dairy products from the farm to the cities, is loud in Wisconsin, and is heard in Southern Illinois and Indiana and adjacent States.

"There is a project on foot among Wisconsin farmers, who are uniting in county organizations under the name of the American Society of Equity, to send representatives to the coming convention of the American Federation of Labor in November and seek affiliation.

"Joseph W. Morton, one of the best known of Chicago's labor leaders, member of the executive board of the International Brotherhood of Firemen and delegate to the American Federation of Labor, returned today after a two weeks' trip in Wisconsin and reported that the organization idea has taken hold of the farmers all over the State.

"From farther West reports were brought by J. J. Stonsteby, of the United Garment Workers' Union, who declared that while traveling through Montana, Idaho and States farther south in the interests of his union he had found the farm owners and their employes to be agitating unionism for the purpose of commanding better prices for their products and labor. In Texas there is a strong organization known as the Texas Alliance.

"'The farmers of Wisconsin believe that if they can perfect a great national union they can get command of the situation by shutting off all shipments of breadstuffs and other products for a period of seventeen days.'

This was the assertion of Morton. He said that the greatest enthusiasm prevails around Madison and Elroy.

"'There was a mass meeting or rally of farmers, the owners of land, and the hands, at Devil's Lake August 30,' he said, 'and sevral hundred men came from the surrounding country to attend. The object was to perfect a central organization among the county divisions in which the farmer folk of near-by counties had been united.

"'This American Society of Equity is not entirely new, but it is just beginning to take hold of the people. They are being taught to believe that by centralizing control of the food supplies of the land they can command better rates from the railroads and destroy the middlemen, who now reap rich harvests from the labor of the producers. The society is working on the socialistic theory that there is no need for workers to enrich the idle class that exploits the less cunning classes."

When the producers of the farm, factory and mine begin to organize to exchange their products intelligently the thieves who exact tribute from both ends of the line will be compelled to work for a living.

L. E. P.

Our Chief of Police.

We have had many chiefs of police since I came to this Burgh of Chicago to live, and they have all set out with the avowed intention of making this modern Babylon a veritable paradise, and all our "Little Hells," (there are many of them in Chicago) as delightful to dwell in as were the gardens of the gods. The latest in decent of Chicago's chiefs of police is chief Collins. John Collins, if you please. He, like all his predecessors, is a puritan by instinct and practice. He is the very incarnation of purity, for if he were not, how could he purify our city. Only from the pure can flow purity.

This is his resepie for cleansing our Chicago. He says: "There are 2,000 vagrants in this city (not 1,999 or 2,001 but just even 2000). "We propose to put out our drag-net and haul them all in, and send them all off to the Bridewell and make them work and when they come out, we will see that they work or leave this city. Great is chief Collins! He knows that which offends the eyes of decent, respectable people. Who would not prefer to look at a swell front fellow, one of our leading citizens who had just stolen a few hundred thousand dollars from the Insurance Company of which he is Director, and thereby started thousands of people down the road to vagrancy. Or another swell frout fellow—who has locked his "bands" out of the factory because they dared to ask for better conditions, and thereby discourage many who believe "there is just about as much in loafing as there is in working, there is only a living in either." I say, who would not prefer to come in contact with this respectables? Why, they are the pillars of society, while the abominable vagrants are the scum. The mere old rotton balast thrown over board from the capitalist ship, some of them are castout at the age of 40 years as worthless. Why should we not turn the vermin over to our chief Collins to do as His Majesty sees fit?

We believe, just before the French Revolution, the chiefs of police of Paris were also engaged in chasing the human vermin around, and after a while the vermin swarmed up from the black holes, the cesmeuts and busements, and seized the crank of the Guillotine. In those days they did not have electricity. Suppose our vermin were to swarm out of the holes where they had been chased and in retaliation, were to attach an electric motor to a Guillotine and make the heads fly. They are only vagrants anyway—the other fellows have the machines guns.

"As ye sow, so shall ye reap."

I would not only see homes made free from the attachment of debt, but from taxation also. Then we would have a nation of firesides and a nation of patriots.

Get out of your mind that old nonsense about man's free moral agency. A man is no more responsible for his character than for his height, or for his acts than his dreams. Then you will have charity for the whole human race.

Anarchy and Its Aims.

Anarchy is the assertion of a fundamental principle. It asserts that man being a product of social relations has been thereby raised above the animal plane. That the human realm is a province wrested from nature and that, therefore, his "right" as an individual should be more properly called social than natural rights. Society is composed of individual units and where these units are all free, where each is in full exercise of his powers and has free opportunity for their use, society must necessarily be free. "Society," as distinct from the individual units composing it, is a metaphysical entity having no permanent abiding place, and consequently without superior rights. It is the province of individuals to see that their individual freedom does not transcend individual limits. To cross the line and insist that another shall do so or so is to invade the equal rights of another.

But this very condition of things necessitates a cordial co-operation among the individual units. The very absence of compulsion, of authoritative coertion, would compel a closer knitting of individuls having similar views. In such case to invade the individual liberty of one would be to endanger that of all the others, and just so far as circumstances rendered it necessary, all would cooperate for mutal protection and restrainment of antisocial invaders. To stand up for your neighbor would be virtually maintaining your own rights; for in permitting injury to him you would jeopardise yourself. In a thousand instances, wherever a kind paternalism leaves us free toact, voluntary co-operation already prevails. How much more so when paternalism has ceased to be.

If this be true, liberty of action could but promote self-reliance and increase mutual interdependence. The tendency being toward unity of interests, even upon the ground of self-interest alone, men would be knit in closer relations. The prevalent selfishness of the day is mainly, if not entirely, owing to the undue advantage coercive legislation gives to privilege. Equal opportunities cannot exist when land and credit are a source of profit to privileged owners. But in their absence, with free access to land and exchange, the incentive to selfish acts would be largely eliminated. The generous side of human nature, which not even the accursed spirit of modern capitalism has been able to suppress, would be encouraged to blossom. Equal opportunities would act upon social beings as the sun does upon the budding plant. Government, coercive interference, is the baneful frost which nips the generous buds of the human heart and gives rise to dwarfish and abortive natures.

Why then should we divide ourselves into schools and violently fight for articles of faith? One sect believes in individualism. So do we all, for the individual is the unit of society. But to assume that enterprise, man's warfare upon nature is to proceed under greater liberty in individual channels, is strangely to overlook the trend of events. Who knows today how much she or he produces by individual effort? Machinery has socialized production, and the logic of events under freedom would tend to still further increase this tendency.

Nor need we take the opposite school and insist that the general consensus can regulate social administration in a "ship shape manner." Anarchy is not a system of administrative detail, but the assertion of a principle. Leave men free and the needs of the moment will enforce cordial unison. Man is a social being and in the absence of coercive interference his own interests would lead him to closer unison with his fellows, to a kinder regard for their necessities, to a warmer interests in their welfare, and a clearer conception that their distress relieved would be his own social advancement. This is not the views of a sect, but founded upon the fundamental principles of human nature. Remove restrictions and the incentive to greed and selfishness disappears. Proclaim liberty and the better nature of man will assume control and in the genial warmth of an emnncipated race a closer social feeling would be engendered, in which disputes relative to the different merits of deeds and needs would sink into insignificance and deserved derision.

Away then with sects and doctrinaires! Proclaim liberty to a captive race and have faith in human nature. Liberty has never yet led men into a pit, nor ever will it. It alone can introduce that millenium foreseen by prophets and sang by poets in which the better nature of mankind will have full play and selfishness lost in common interests, common aims and a common destiny. For this we look, for this we work, let the secte name it as they will.

LUSK.

RINGERS

BY REX.

When a healthy well equipped individual gets too lazy to work, he or she should die and make way for some one more worthy.

When a person gets to lazy to think a receiver should be appointed.

Dependants can never be free unless by nature or accident they are incapacitated. It is not well for mutual deformaties to reproduce. Reproduction should be logical and scientific.

What society needs is reconstruction not reform of the present system.

Reformation is always a compromise with evil.

It is better to build slow and sure, than fast and faulty on a bad foundation.

Capitalism based upon private gain is wrong. Labor unions as now constituted are right in so far as they are a means of self defense against capitalistic exploitation, but fundamentally wrong because they perpetugte capitalism in clamoring for wages.

Labor will never be free so long as it works for wages, or for any one but itself.

Labor must be organized upon a new basis before it can ever come into possession of its own. Capital is organized to exploit, labor must organize for selfemployment.

In principle there is no differeence between chattle and wage slavery, for under the capitalism private or corporate ownership, labor will ever remain a chattle.

Nature's opportunities are ours. Let us educate ourselves to take and use them.

Nature grants no license for slavery.

Our freedom is in our own keeping.

Intelligence or ignorance builds our habitation.

We must not look to church or state for liberty or freedom, they are built upon supression and oppression. Freedom knows no church or state. The church claimes thefreedom of conscience and the state the freedom of action.

Both are revenue collectors but neither has ever been known to pay a penny in tax.

The greatest battle of the ages is yet to come. Man has never been intelligent enough to be truly free.

Intelligence is the basis of freedom, ignorance the basis of slavery.

Instead of appealing to the gods for deliverance get busy and do something for yourselves The gods have always been feeding and you learn to feed yourselves.

Dynamite your mind, it needs it. Cut away from your ancient moarings and let every individual issue a declaration of independence and live without the farce of a constitution or delegated misrepresentatives.

Cut away from crowns and kingdoms be they political or ecclesiastical.

Emancipate yourself and be a man or woman. You have been a slave long enough, learn to be something better.

(Continued on page 4)

Chicago As It It Is Today.

To many of our comrades outside of Chicago, some of whom have been here and are more or less familiar with conditions as they exist, as well as those who reside here and those who are acquainted with our city only by hearsay, it may be interesting to take a glance at the different localities in order to study the trend of our movement and compare us with other cities.

This city is the most cosmopolitan in America and we believe the most radically advanced. It has been often said the purely native American does not take an active part in Socialistic or Anarchistic philosophy, and to offset this statement the writer has gone carefully over the ground to see how the native-born American really does compare, with the result that he, as an American, is satisfied they are not behind their European brethren.

As most every one knows Chicago is divided into three sections—the north, south and west sides—which are separated by the two branches and main stream of the Chicago River, forming a perfect letter Y. Immediately east and south of the intersecting lines of this letter Y is the main business portion of the town, corresponding to lower Broadway in the vicinity of Wall street in New York, and around which section of the city runs all the elevated trains, in a regular circle, which gives it the name of "the loop."

To the north of this loop and the main branch of the river is the grand Lake Shore drive, the beautiful boulevards, Lincoln Park and the homes of innumerable citizens of all nationalities with the German element predominating. The western portion of the north side or what is known as the Northwest side, is the acknowledged abode of our Scandinavian brothers and is a prosperous and beautiful part of the community, but interspersed in certain districts, such as Milwaukee avenue and Division street, are large settlements of Poles, Hungarians and Bohemians.

The west side proper is rather distinctly American, but is again sub-divided into colonies or districts of different nationalities, such as the Irish, who predominate in the Thirteenth ward, while the Bohemians are in complete possession of all that part of the city in the vicinity of Eighteenth street and Center avenue, which lies on the middle southwest side of the town.

Probably the most distinctly marked part of Chicago is that portion known as the Ghetto, which adjoins the loop on the southwest side of the river in the neighborhood of Jefferson, Maxwell and Halsted streets and is an exact counterpart of the east side of New York. Here may be seen all the spectacular characteristics of the Jew of all lands—Russia, Poland, Germany, in fact all of Europe, Asia and Africa, are represented, and now a new generation is in evidence, a race we as Americans may well be proud of—the American Jew, a specimen of humanity it would do the heart of an antropologist good to study, especially when one comes to consider the racial features of this people who have been persecuted for centuries past, who have been hounded in all countries alike and who for the first time since the days of Caesar are given a chance to raise their eyes and take their true place among their fellow men.

On the great south side we again find a very peculiar conglomeration of nationalities. In the vicinity of Forty-third and Forty-seventh streets, east of Wentworth avenue, the inhabitants are also mostly Jews of the richer class, while along the southern end of Halsted street, around the stock yards, it is safe to bet that every dweller is an ardent Irishman.

The extreme southeastern section is again distinctly American and composed mostly of the wealthy class, corresponding to upper Fifth avenue in New York city.

It is strange to note the radical changes that have taken place in various neighborhoods during the last twenty-five or thirty years. Take for instance, Blue Island avenue and Twelfth street, where the great Roman Catholic Jesuit church still stands. Twenty years ago this neighborhood was populated entirely by Irish. To-day there is hardly an Irishman living within ten miles of the church, but his place has been filled by his Jewish brothers, while he has passed on to "green fields and pastures new."

Now to recapitulate. What a field we have here for propaganda! Our German, Scandinavian, Bohemian and Polish friends of the North Side are already far advanced in the doctrines of TRUE liberty; the Bohemians and Jews of the middle and southwest side are well on the way towards economic and social freedom, and by the way, one of the most important colonies not mentioned heretofore is the French colony, which is located in the vicinity of Congress and Throop streets and whose inhabitants do not forget the important lessons of the Paris commune.

We have purposely omitted mentioning the American in connection with propaganda work because we wanted to leave that to the last and draw our conclusions from what has gone before.

Now, as an American whose forefathers "fit and bled and died" for THEIR country it is still an open question to me whether we are the leaders or followers in this great movement for universal liberty, but on the whole I conclude we are neither—but simply co-workers who are both giving and taking lessons in the philosophy of equality and I have come to that conclusion by carefully studying the growth of the movement among the different nationalities within our borders and am more than pleased to note that the trend of radicalism is extending in all directions alike, the American having woke up is now taking an active part in the study and extension of Anarchistic principles and leading in the practical appliance of same.

REX.

Important Notice.

All comrades who have sent money to Jay Fox for the benefit of the LIBERATOR will please send their name, address, the amount forwarded, and what disposition they want made of same, whether it shall be turned over to THE LIBERATOR or sent to the *Demonstrator* at Home Wash.

Following are the names of subscribers to THE LIBERATOR who have notified this office that they do not wish their donation to go to the *Demonstrator*, but that it shall remain for this paper.

St. Louis, Sept. 13.

The Liberator,
Chicago.

Dear Comrades:

I gave to Jay Fox $2.00 for the LIBERATOR, but failed to receive tne paper.

Enclosed please find list of names who subscribed for the paper. Please mail them next copy and the money will follow shortly as some did not pay yet.

With best regards,
Yours for freedom,
JACOB FISHMAN

The $11.00 sent by Boston Comrades for this paper, has been sent to this office. Also the $2.00 given to him by Dr. Gold.

No man has the genius or the brains to own five million dollars. The money owns him. He is a key to a safe. Yet these men go on accumulating. It is a sort of insanity. Imagine a man—a good, intelligent man—with two millions coats, six or eight million hats, a billion of neckties. Then imagine him getting up at 4.30 o'clock in the morning and working hard all day to get another necktie.

STRIKE WHILE THE IRON IS HOT.

From Stenographic Report in New York "Daily People."

Strike While the Iron is Hot.

Comrade Lucy E. Parsons was a delegate to the convention of the Industrial Workers of the World held in Chicago from June made the following address which shows what good can be done for the cause by those who seize the opportunity ot put humanity before self and work for the good of the cause rather than seek mere self aggrandizement as so many of our so-called 'leaders" are prone to do!

Del. Lucy E. Parsons: I can assure you that after the intellectual feast that I have enjoyed immensely this afternoon, I feel fortunate to appear before you now in response to your call. I do not wish you to think that I am here to play upon words when I tell you that I stand before you and feel much like a pigmy before intellectual giants but that is only the fact. I wish to state to you that I have taken the floor because no other woman has responded, and I feel that it would not be out of place for me to say in my poor way a few words about this movement.

We, the women of this country, have no ballot even if we wished to use it, and the only way that we can be represented is to take a man to represent us. You men have made such a mess of it in representing us that we have not much confidence in asking you; and I for one feel very backward in asking the men to represent me. We have no ballot, but we have our labor. I think it is August Bebel, in his "Woman in the Past, Present and Future"—a book that should be read by every woman that works for wage—I think it is Bebel that says that men have been slaves throughout all the ages, but that woman's condition has been worse, for she has been the slave of a slave. I think there was never a greater truth uttered. We are the slaves of the slaves. We are exploited more ruthelessly than men. Wherever wages are to be reduced the capitalist class use women to reduce them, and if there is anything that you men should do in the future it is to organize the women. And I tell that if the women had inaugurated a boycott of the State street stores since the teamsters' strike they would have surrendered long ago. (Applause). I do not stand before you to brag. I had no man connected with that strike to make it of interest to me to boycott the stores, but I have not bought one penny's worth there since that strike was inaugurated. I intended to boycott all of them as one individual at least, so it is important to educate the women. Now I wish to show my sisters here that we fasten the chains of slavery upon our sisters, some times unwittingly, when we go down to the department store and look around for cheap bargains and go home and exhibit what we have got so cheap. When we come to reflect it simply means the robbery of our sisters, for we know that the things cannot be made for such prices and give the women who made them fair wages.

I wish to say that I have attended many conventions in the twenty-seven years since I came here to Chicago, a young girl, so full of life and animation and hope. It is to youth that hope comes; it is to age that reflection comes. I have attended conventions from that day to this of one kind and another and taken part in them. I have taken part in some in which our Comrade Debs had a part. I was at the organization that he organized in this city some eight or ten years ago. Now, the point I want to make is that these conventions are full of enthusiasm. And that is right; we should sometimes mix sentiment with soberness; It is a part of life. But, as I know from experience, there are sober moments ahead of us, and when you go out of this hall, when you have laid aside your enthusiasm, then comes solid work. Are you going out with the reflection that you appreciate and grasp the situation that you are to tackle? Are you going out of here with your minds made up that the class in which we call ourselves, revolutionary Socialists so-called—that that class is organized to meet organized capital with the millions at his command? It has many weapons to fight us. First it has money. Then it has legislative tools. Then it has its judiciary; it has its army and its navy; it has its guns; it has its armory; and last, it has the gallows. We call ourselves revolutionists. Do you know what the capitalists mean to do to you revolutionists? I simply throw these hints out that you young people may become reflective and know what you have to face at the first, and then it will give you strength. I am not here to cause any discouragement, but simply to encourage you to go on in your grand work.

Now, that is the solid foundation that I hope this organization will be built on; that it may be built not like a house upon the sand, that when the waves of adversity come it may go over into the ocean of oblivion; but that it shall be built upon a strong, granite, hard foundation; a foundation made up of the hearts and aspirations of the men and women of this twentieth century who have set their minds, their hands, their hearts and their heads against the past with all its miserable poverty, with its wage slavery, with its children ground into dividends, with its miners away down under the earth and with never the light of sunshine, and with its women selling the holy name of womanhood for a day's board. I hope we understand that this organization has set its face against that iniquity, and that it has set its eyes to the rising star of liberty, that means fraternity, solidarity, the universal brotherhood of man. I hope that while politics have been mentioned here—I am not of of those who, because a man or woman disagrees with me, cannot act with them—I am glad and proud to say I am too broad-minded to say they are a fakir or fool or a fraud because they disagree with me. My view may be narrow and theirs may be broad; but I do say to those who have intimated politics here as being necesary or a part of this organization, that I do not impute to them dishonesty or impure motives. But as I understand the call for this convention, politics had no place here; it was simply to be an economic organization, and I hope for the good of this organization that when we go away from this hall, and our comrades go some to the West, some to the East, some to the North and some to the South, while some remain in Chicago, and all spread this light over this broad land and carry the message of what this convention has done, that there will be no room for politics at all. There may be room for politics; I have nothing to say about that; but it is a broad and better question, an economic issue, upon which the fight must be made.

Now, what do we mean when we say revolutionary Socialist? We mean that the land shall belong to the landless, the tools to the toiler, and the products to the producers. (Applause.) Now, let us analyze that for just a moment, before you applaud me. First, the land belongs to the landless. Is there a single land owner in this country who owns his land by the constitutional rights given by the constitution of the United States who will allow you to vote it away from him? I am not such a fool as to believe it. We say, "The tools belong to the toiler." They are owned by the capitalist class. Do you believe they will allow you to go into the halls of the legislature and simply say, "Be it enacted that on and after a certain day the capitalist shall no longer own the tools and the factories and the places of industry, the ships that plow the ocean and our lakes?" Do you believe that they will submit? I do not. We say, "The products belong to the producers." It belongs to the capitalist class as their legal property. Do you think that they will allow you to vote them away from them by passing a law and saying, "Be it enacted that on and after a certain day Mr. Capitalist shall be dispossessed?" You may, but I do not believe it. Hence, when you roll under your tongue the expression that you are revolutionists, remember what that word means. It means a revolution that shall turn all these things over where they belong to the wealth producers. Now, how shall the wealth producers come into possession of them? I believe that if every man and every woman who works, or who toils in the mines, the mills, the workshops, the fields, the factories and the farms in our broad America should decide in their minds that they shall have that which of right belongs to them, and that no idler shall live upon their toil, and when your new organization, your economic organization, shall declare as man to man and woman to woman, as brothers and sisters, that you are determined that you will possess these things, then there is no army that is large enough to overcome you, for you yourselves constitute the army. (Applause). Now, when you have decided that you will take possession of these things, there will not need to be one gun fired or one scaffold erected. You will simply come into your own, by your own independence and your own manhood, and by asserting your own individuality, and not sending any man to any legislature in any State of the American Union to enact a law that you shall have what is your own; yours by nature and by your manhood and by your very presence upon this earth.

Nature has been lavish to her children. She has placed in this earth all the material of wealth that is necessary to make men and women happy. She has given us brains to go into her store house and bring from its recesses all that is necessary. She has given us these two hands and these brains to manufacture them suited to the wants of men and women. Our civilization stands on a parallel with all other civilizations. There is just one thing we lack, and we have only ourselves to blame if we do not become free. We simply lack the intelligence to take possession of that which we have produced. (Applause). And I believe and I hope and I feel that the men and women who constitute a convention like this can come together and organize that intelligence. I must say that I do not know whether I am saying anything that interests you or not, but I feel so delighted that I am talking to your heads and not to your hands and feet this afternoon. I feel that you will at least listen to me, and maybe you will disagree with me, but I care not; I simply want to shed the light as I see it. I wish to say that my conception of the future method of taking possession of this is that of the general strike; that is my conception of it. The trouble with all the strikes in the past has been this: the workingmen like the teamsters in our cities, these hard-working teamsters, strike and go out and starve. Their children starve. Their wives get discouraged. Some feel that they have to go out and beg for relief, and to get a little coal to keep the children warm, or a little bread to keep the wife from starving, or a little something to keep the spark of life in them so that they can remain wage slaves. That is of the future is not to strike and the way with the strikes in the past. My conception of the strike go out and starve, but to strike and remain in and take possession of the necessary property of production. If any one is to starve—I do not say it is necessary—let it be the capitalistist class. They have starved us long enough, while they have had wealth and luxury and all that is necessary. You men and women should be imbued with the spirit that is now displayed in far-off Russia and far-off Siberia where we thought the spark of manhood and womanhood had been crushed out of them. Let us take example from them. We see the capitalist class fortifying themselves to-day behind their Citizens' Associations and Employers' Associations in order that they may crush the American labor movement. Let us cast our eyes over to far-off Russia and take heart and courage from those who are fighting the battle there, and from the further fact shown in the dispatches that appear this morning in the news that carries the greatest terror to the capitalist class throughout the world—the emblem that has been the terror of all tyrants through all the ages, and there you will see that the red flag has been raised. (Applause). According to the Tribune, the greatest terror is evinced in Odessa and all through Russia because the red flag has been raised. They know that where the red flag has been raised whoever enroll themselves beneath that flag recognize the universal brotherhood of man; they recognize that the red current that flows through the veins of all humanity is identical, that the ideas of all humanity are identical; that those who raise the red flag, it matters not where, whether on the sunny plains of China, or on the sunbeaten hills of Africa, or on the far-off snow-capped shores of the north, or in Russia or in America—that they all belong to the human family and have an identity of interest. (Applause). That is what they know.

So when we come to decide, let us sink such differences as nationality, religion, politics, and set our eyes eternally and forever towards the rising star of the industrial republic of labor; remembering that we have left the old behind and have set our faces toward the future. There is no power on earth that can stop men and women who are determined to be free at all hazards. There is no power on earth so great as the power of intellect. It moves the world and it moves the earth.

Now, in conclusion, I wish to say to you—and you will excuse me because of what I am going to say and only attribute it to my interest in humanity. I wish to say that nineteen years ago on the fourth of May of this year, I was one of those at a meeting at the Haymarket in this city to protest against eleven workingmen being shot to pieces at a factory in the southeastern part of this city because they had dared to strike for the eight-hour movement that was to be inaugurated in America in 1886. The Haymarket meeting was called primarily and entirely to protest against the murder of comrades at the McCormick factory. When that meeting was nearing its close some one threw a bomb. No one knows to this day who threw it except the man who threw it. Possibly he has rendered his account with nature and has passed away. But no human being alive knows who threw it. And yet in the soil of Illinois, the soil that gave a Lincoln to America, the soil in which the great, magnificent Lincoln was buried, in the State that was supposed to be the most liberal in the union, five men sleep the last sleep in Waldheim under a monument that has been raised there because they dared to raise their voices for humanity. I say to any of you who are here and who can do so, it is well worth your time to go out there and draw some inspiration around the graves of the first martyrs who fell in the great industrial struggle for liberty on American soil. (Applause). I say to you that even within the sound of my voice, only two short blocks from where we meet today, the scaffold was erected on which those five men paid the penalty for daring to raise their voices against the iniquities of the age in which we live. We are assembled here for the same purpose. And do any of you older men remember the telegrams that were sent out from Chicago while our comrades were not yet even cut down from the cruel gallows? "Anarchy is dead, and these miscreants have been put out of the way." Oh, friends, I am sorry that I even had to use that word "anarchy" just now in your presence, which was not in my mind at the outset. So if any of you wish to go out there and look at this monument that has been raised by those who believed in their comrades' innocence and sincerity, I will ask you, when you have gone out and looked at the monument, that you will go to the reverse side of the monument and there read on the reverse side the words of a man, himself the purest and the noblest man who ever sat in the gubernatorial chair of the State of Illinois—John P. Altgeld. (Applause). On that monument you will read the clause of his message in which he pardoned the men who were lingering then in Joliet. I have nothing more to say. I ask you to read the words of Altgeld, who was at that time the governor, and had been a lawyer and a judge, and knew whereof he spoke, and then take out your copy books and copy the words of Altgeld when he released those who had not been slaughtered at the capitalists' behest, and then take them home and change your minds about what those men were put to death for.

Now, I have taken up your time in this because I simply feel that I have a right as a mother and as a wife of one of those sacrificed men to say whatever I can to bring the light to bear upon this conspiracy and to show you the way it was. Now, I thank you for the time that I have taken up of yours. I hope that we will meet again some time, you and I, in some hall where we can meet and organize the wage workers of America, the men and women, so that the children may not go into the factories, nor the women into the factories, unless they go under proper conditions. I hope even now to live to see the day when the first dawn of the new era of labor will have arisen, when capitalism will be a thing of the past, and the new industrial republic, the commonwealth of labor, shall be in operation. I thank you. (Applause).

Comment is unnecessary. The above speech speaks for itself and points more clearly than we could write the difference between those who really work for the good of the cause and those who pose as leaders.

REX.

The Industrial Workers of the World will meet next Wednesday evening Sept. 27 at 2239 Princeton Ave. All are welcome.

Industrial Workers of the World Club—meets at 3637 S. State Street every Thursday eve. and Sunday evening of each week at 8 p. m.

CENSUS REPORT.

(Continued from page 1.)

Cheese	99.2	107.4
Chicken4	97.1	120.7
Corn meal	103.2	121.5
Eggs	96.8	130.9
Fresh fish	100.4	107.9
Salt fish	101.5	111.7
Milk	100.3	106.2
Mutton and lamb	107.8	114.1
Fresh pork	101.8	124.0

RANGE OF MEAT VALUES

The bureau of labor has made a compilation of the relative prices in the United States of certain groups of related articles of food between 1890 and 1904 and comments as follows:

"Under 'cattle products' are shown the three articles, beef, fresh roasts and stews; beef, fresh steaks, and beef, salt. The price of each of these three articles was higher in 1891 than in 1890; that of the two kinds of fresh beef was lower and that of salt beef was higher in 1892 than in 1891; prices of roasts and stews were lower and of steaks and salt beef higher in 1893 than in 1892; all three articles show lower prices in 1894 than in 1893; in each year from 1895 to 1902, inclusive, the price of each of the three articles increased; all were lower in 1903 than in 1902; prices of roasts and stews and salt beef were lower and steaks higher in 1904 than in 1903.

"In the group 'hog products' all the five articles take the same course in each of the six years, 1891 to 1896; in 1897 all except lard were higher than in 1896; in 1898 all except salt ham were higher than in 1897; in each of the four years, 1899 to 1903, all five articles were higher than in the year immediately preceding; in 1903 fresh pork, dry or pickled pork and lard were lower, while bacon and ham were higher than 1902; in 1904 all were lower than in 1903."

EXPENSES FOR EACH FAMILY.

An interesting calculation as to the cost of living is given in the followin quotations:

"In the North Atlantic states the avert age food cost per family (assuming that food was purchased in the same quantity each year and that the expenditure for each of the various articles bore the same relation to the total expenditure for food each year) wat $330.35 in 1890, $333.26 in 1891, etc. The lowest cost was $312.91 in 1897, and the highest was $360.70 in 1904, a difference of $47.79.

"For the United States, considered as a whole, the average cost of food per family in 1890 was $318.29. In 1896, the year of lowest prices, it fell to $286.76; in 1904 it reached the highest point of the period, being $347.10, a difference between 1896 and 1904 of $50.34, or 17 per cent. The changes in the cost of living as shown relate to food alone, representing 42.54 per cent of all family expenditures in the 2,567 families furnishing information."

Now study the above figures, ye wage slaves, and tell us wherein you have been benefited by your struggle for a few more cents a day. Cannot the most stupid among you see that it is the capitalistic system that you have got to strike against and topple over the whole crew of robbers?

YOUNG PEOPLES' CORRESPONDENCE SCHOOL.

Subject.—Can we live up to our Anarchist Ideals under the present system?

It is the desire of LIBERATOR to interest the young people in anarchistic thought. So we have decided to open a department to be known as, "young correspondents school."

One column will be devoted to the young folks each week, to be conducted as follows:

1. The correspondent must be a subscriber to LIBERATOR.

2. They must follow as closely as possible the subject.

3. A quarter of a column will be allowed each writer as we want four each week. Don't make your articles too long for it will be rejected.

4. Writers name must always be signed to article.

Come on, now boys and girls. Who will be first? You all will want to see your names in LIBERATOR as soon as you get started. The editor of LIBERATOR wants to get in touch with the young people.

Important Notice

All Garment Workers, Bakers, Cigarmakers, Capmakers, Hatmakers, Plumbers, Carpenters, Woodworkers, Barbers, Printers, Bookbinders, Rulers, Electrotypers, etc., etc. residing in Chicago and vicinity and desiring information towards the organization of their trades under the jurisdiction of the Industrial Workers of the World, shall communicate, by mail, or in person, with JEAN SPIELMAN,

544 W. 12th St., Chicago, Ill.

RINGERS

By REX

Continued from page 2.

Discard the idea that you arefree in an orthodox religion which is cut and dried.

Discard the iie that you can be free and governed at the same time.

Accept a truth when you find it and hand it to your neighbor.

We must stand together or fall together. We must hang together or we will have to hang separate, the battle is on and we are all actors, play your part for human welfare, you owe it to your fellow man, to your children, to posterity.

A voluntary act is freedom, therefore voluntary association is the way to freedom, it can never be reachedthrough government, for all government rests upon the ruins of freedom.

The word "citizen" is another word for slave, for you can not be free when you are governed.

You need no god and governor, what you do need and need badly is man or womanhood and courage.

When have back bone enough to stand alone, the parasites who now feed upon society will be forced to become useful members through the very force of circumstance.

Co-operative effort will give the greatest amount of good for the energy expenned.

Competition is not a part of freedom, but even there it is a great wast of energy, co-operation reduces wast to a minimum. Competition is fierce, it is war in production for private gain at another's cost Competition is egoistic and seeks profit, hence is capitalistic. In Communism there is no competition, no wages, no ownership, no profit. In Communism drones would die, the energetic live and the unfortunate be provided for without asking or thanking anybody for it.

Private property is wrong in principle and practice. Ownership of anything degrades and hardens human nature, it smells to much like authority and looks like a high stone wall or barb wire fence.

Labor unions today deal only with effects, they do not touch causes; to fill the stomach at the expense of the mind. Labor unions must undergo a radical change or go under to some more radical labor organization.

No one has a right to monopolize raw material in production for private use.

THE ROLL OF HONOR TO DATE.

Following is a partial list of Comrades who have coutributed cash for the issuunce and support of LIBERATOR. Get into the Band Wagon.

M. Heiman	$ .50
Albert Thurston	50
H. Shaub for Workmen's Educational Club of Boston	11.00
N. Fingold	1.00
J. D. Thompson	1.00
Mollie Hoffeldt	1.00
N. B. Trott	25
J. Wilson	1.00
J. P. Murray	1.00
Miss Goldman	1.00
M. Wartenberg	1.00
G. B. Harris	50
Voleny Abley	50
W. E. Bechlen	1.00
John Buchie	1.00
Louis Dujardin	1.00
A. Wilbers	1.00

R. Rieger, $1 P. Krichbaimer, $1. W. Schmitt, 50c. A. Bers, 50c. H. Goldstein, 50c. D. Debiere, $1, L. Rochas, $1, Jacob Farber, $1; S. M. Robins, 50c; from Social, $17.59; Collections, 2.99; John Mehlferber, $1; Jean Picard, $1; L. Carcas, $1; B. Saphir, $1; Dr. M. A. Cohn, $1; J. A. Maryson, $1; P. Jacobson, $1; Frank Hollmes $1; Joseph Brinkman, $1; Herman Wettstein, 50c; A. B. Smolensky, $1; A. Tanten, 25c; Lillie W. Forberg, 1.50; Fred A. Parsons, 1.50; A. Schmitter, $1; Thos. Teylstra, $1; Geo. Bocklein, 50c; Adem Whle, $1; Joe Seorvey, $1; I. Israels, $1; B. Weinis, $1; Louis Tanenbaum, 25c.

Some Suggestions.

That there are many crooked transactions done in the "Central Labor" bodies we have to answer in part for our responsibility. To my knowledge the majority of anarchists do not belong to "trade unions," others do, just to keep the card, but always forget to be present at meeting "on account of red tape," or a thousand other reasons. Now let us see what our work in labor unions should be.

In our respective trade unions we get acquainted with other fellow craft men, and if delegates to a "Central Body" we get more acqainted among the wage slaves in the locality.

An anarchist does certainly not need to wait a long time for an introduction. Soon will turn up some politician with a demand, petition, endorsement, or something of that sort.

Your turn has come as a factor. One need not be an orator to say in ten or fifteen words "that you do not believe in political quacks of any kind to be of any use to the toilers; you want to see the day realized when organized labor will take and hold and to control the efforts of its own creation."

Mind our own business, so we can very nicely dispense, with the famous "law and authority" mixup.

I always stand by socialist educational enterprises if there are any in the town where I work, but if they are at "wire pulling," then I drop out of it for the time being.

As to the condition of "Industrial Unionism" it will be a bag of hot air, if we don't give our undivided support to the spread of its fundamental gospel and organization work. Let us go at it with forbearance and determination of object, do not antagonize other methods, try rather to show appreciation for whatever good you might discover in other toilers' reasoning. Try to show your friendship to the oppressed and never overlook to give kind words in behalf of "class solidarity" and interdependence of labor.

Persist and persevere in cultivating the nobler instincts of the brotherhood of man. Despise to lie and to submission and if you should run up against politicians you certainly will find friends to help you protect your character.

Our object is to gather all the efforts of those stern, active men that are rejecting "God, Government, Gratt." Therefore it is essentially necessary that we practice equity in our daily relations to prepare the public mind for the changes which we are coming up to gradually in the present decay.

If we want to creep out of the rut we have to be very active with our educational work. We will have also to keep an eye on the "admin-

I hope the "Liberator" will stand watch and help out in querries which we may encounter as we keep on the "work of ages." How much longer will "authority" devour the flower of generations?

A. KLEMENCIC.

MASS MEETING

IN

Workmen's Hall

12th and Waller Sts

Sunday, October Ist,

2 P. M. SHARP

Speakers: Mrs. Parsons, Mrs. Forberg Mr. Thos. Haggerty, Etc.

SPECIAL NOTICE.

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